MANUAL

OF THE

First Congregational Church,

OF

QUINCY, ILLINOIS;

CONTAINING

HISTORICAL NOTICE, ECCLESIASTICAL PRINCIPLES AND RELATIONS, COMPACT AND CONSTITUTION OF CHURCH AND SOCIETY,

CONFESSION OF FAITH AND CHURCH COVENANT,

WITH A CATALOGUE OF

SURVIVING MEMBERS.

QUINCY, ILLINOIS:
PRINTED AT THE WHIG AND REPUBLICAN OFFICE, 98 FOURTH ST.
1865.

PRESENT OFFICERS OF THE CHURCH.

PASTOR AND CLERK,

REV. SAMUEL HOPKINS EMERY.

TREASURER,

CHARLES HENRY BULL.

DEACONS,

CHARLES HENRY BULL, GEORGE ANTHONY ROBERTS.

(one vacancy.)

PRUDENTIAL COMMITTEE,

The Deacons and the following brethren:

ENOCH COMSTOCK,
THOMAS POPE,
ELBRIDGE K. STONE,
WILLIAM S. ELLIOTT,
HARVEY P. PRENTISS,
CALEB STORY.

SUPERINTENDENT OF THE SABBATH SCHOOL,

THOMAS POPE.

LIBRARIANS,

CHARLES HENRY BROWN, JAMES BRAINERD TAYLOR.

(Officers of the Society not yet chosen.)

ACTING TRUSTEES,

Appointed by the Church, at its annual meeting:

CHARLES H. BULL, THOMAS POPE,
ELBRIDGE K. STONE.

CLERK,

THOMAS POPE.

TREASURER,

CHARLES H. BULL.

SEXTON,

WILLIAM S. ELLIOTT.

SEATING COMMITTEE,

WILLIAM S. ELLIOTT, CHARLES C. FISHER.

ORGANIST AND MUSICAL CONDUCTOR,

AUGUST BERNHARDT.

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HISTORICAL NOTICE.

The First Congregational, which was also the first Church of any name organized* in Quincy, Illinois, consisted, in its beginning, of seven males and eight females, viz: Amos Bancroft and Mrs. Adelia Bancroft, Rufus Brown and Mrs. Nancy Brown, Peter Felt and Mrs. Mary Felt, Henry H. Snow and Mrs. Lucy K. Snow, Levi Wells and Mrs. Anna Wells, Mrs. Maria Robbins, wife of John P. Robbins, Mrs. Margaret Rose, wife of Jeremiah Rose, Mrs. Martha Turner, wife of Rev. Asa Turner, Daniel Henderson, Hans Patten. These fifteen,† on Saturday, the 4th of December, 1830, subscribed unto the Lord in this city, then seven years old, and a place of only a few houses. It was one of these houses, Peter Felt's, on the south-west corner of Maine and Fourth, which answered the purpose of a sanctuary on this memorable Saturday—and it was sufficiently large. It was the honored home of the first Christian Church in Quincy, on the day of its organization. Of these fifteen members, four had belonged to Congregational, four to Presbyterian, three to Baptist Churches, and four united by profession. Rev. Asa Turner,‡ and Rev. Cyrus L. Watson were present, and aided in the

*Rev. Jabez Porter, of Mass., came to Quincy in 1828, in search of health. He taught a small school in the log Court House, on the S. E. corner of the Public Square, which was also used for preaching and Sunday School. His labors prepared the way for the organization of this Church. His health continuing to decline, he was called home to his heavenly rest in the latter part of 1829, leaving his Bible—his dearest earthly treasure, with Mr. Rose's family, who kindly nursed him in his last days. His body sleeps in what is now known as Jefferson Square.

†Of "these fifteen" foundation members, Mrs. Bancroft, Rufus Brown, Mrs. Mary Felt, Henry H. Snow, Levi Wells, Daniel Henderson and Hans Patten—seven—are deceased—Amos Bancroft and Mrs. Maria Robbins—two—are members of the Center Congregational Church, Quincy. Mrs. Nancy Brown—one—is a member of the Congregational Church in Fontenelle, N. T. Peter Felt, Mrs. Lucy K. Snow, Mrs. Margaret Rose—three—are still members of the First Congregational Church, Quincy. Mrs. Anna Wells—one—is a member of the First Presbyterian Church, Quincy. Mrs. Martha Turner—one—is a member of the Congregational Church, Denmark, Iowa.

‡Reminiscence of Deacon Keyes.—Rev. Asa Turner, Jr., of Templeton, Mass., came to Quincy in November, 1830, as a missionary sent out by the American Home Missionary Society to Illinois, in connection with some eight or ten other young ministers. After Rev. Mr. Turner left in 1833, various ministers preached, among whom were Rev. David Nelson, author of "Cause and Cure of Infidelity," Rev. Moses Hunter, Principal of Mission Institute, No. 2, and Rev. Charles Stewart Renshaw. Rev. Solomon Hardy supplied the Church in the summer of 1833.

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organization. They called their Church Presbyterian, but by unanimous vote, changed the name, to correspond with their actual polity in practice, the 10th of October, 1833.

This Church was able to erect an humble edifice for the worship of God, in 1832, called in the records their "Meeting house," but which men of the world, somewhat derisively, were wont to style the "Lord's Barn."*

They had also a camp ground of ten acres a few miles from town where protracted meetings were held. The fruits of such special services were gathered in large numbers into the Church. During Rev. Mr. Turner's ministry of seven years, and a little more, two hundred and forty-four persons were received to the Church, but, as proof of the rapidity with which changes occur in Western Churches, by death and removal, twenty-nine only of this large number still remain in the Church. Of the whole number, one hundred and sixteen were received on profession, one hundred and twenty-eight by letter.

The year 1839, when the Church had no pastor, was not a witness to any large increase of membership. It was rather diminished.—The protracted meeting held on Rev. Horatio Foote's coming to the place, gathered into the Church a large number—sixty-nine during the year 1840. During the seven years and a half of Mr. Foote's ministry, one hundred and seventy-three were received to the Church—ninety-eight by profession, seventy-five by letter. Of this number, thirty one retain their membership in the Church.

In 1847, when again deprived of a pastor, few were added to the Church, and then, as at other times during its history, the foundation of other Churches was laid in the loss of some of its most valued members.†

* Till recently this building remained in the rear of the Center Congregational Church, on Fourth street, between Maine and Jersey. It has now disappeared.—The second, and present Church edifice, on the corner of Fifth and Jersey, was completed and dedicated with appropriate religious exercises, March 1, 1843. The pulpit of the first house was placed in the Lecture Room of the second.

† This work of founding other Churches commenced early. Thus, early as 1833, Deacon Chittenden and wife left with others to plant a church in Mendon—the first of our order in this part of the West—suggesting to the First Church of Quincy, soon after, the change of its name. In 1837, twenty or more were dismissed to form a Church at the Mission Institute, and assist in organizing a Methodist Church in Quincy. In 1840, not far from twenty left to become the nucleus of a Presbyterian interest in the city. Again, in 1847, about fifty colonized as the C ntre Congregational Church. In 1856, a small number received letters, who organized the 2d Congregational Church in Nebraska Territory. In 1859, the new Churches in Beverly, Dallas City, Hamilton, Ill., and Hannibal, Mo., each received one or more

Rev. Rollin Mears* was with the Church not far from five years. During this time, fifty-two united with it, twenty-nine by profession, twenty-three by letter, and of these sixteen continue members. Another vacancy, and then Rev. John D. Potter was minister for a

*Notice of Rev. Rollin Mears, by Rev. N. P. Coltrin—condensed from manuscript by Rev. E. Johnson and a printed obituary by President Sturtevant.

Rollin Mears was born in Bethel, Bond county, Illinois, March 1st, 1821. When he was four years old, his parents removed to Jacksonville, Illinois, where they united with others in forming a Congregational Church, with which Rollin united when he was but twelve years of age. His mother testifies that he gave evideuce of conversion in early childhood, and that without any sudden or marked change, his character appeared to ripen into the full form of Christian faith. Iuto filial respect and affection were easily grafted reverence and love for God.

At fourteeu he entered Illinois College, theu in its infancy, and as he pursued his course of study, his companions and teachers discovered in him the true gold of intellectual and moral worth. Soon after his graduation, he became a student in Lane Theological Seminary, where he spent three years. He was licensed to preach at the age of tweuty-one. His first year of Ministerial service was at Ottawa, Illinois, after which, to recruit his failing health, he took a sea voyage of a few months to the West Indies. Returning, he became Minister of the Church at Waverly, Illinois, where he remained two years. His next removal was to Quincy, Illinois, where he was married to Miss Laura Savage, and where he ministered for five years and a half to the First Congregational Church. In the social, literary and religious history of that city his name is still recorded and his influence felt for good. In 1853, he was led to accept a call from the Congregational Church in Griggsville, Illinois, and in that year was installed as Pastor. Here, from the outset, his labors were signally blessed. The Church was revived and strengthened—grew in numbers and graces—built a new house of worship, and breathed a new spirit of life and energy. He was highly respected by the eutire people of this community, as a faithful and instructive minister.

His talents were of a high order; his reading extensive and various. As a lecturer on literary and philosophical subjects his thought and style were vigorous, yet classic. His views of christian doctrine were decidedly evangelical. He was a decided Congregationalist, but no partisan. He claimed spiritual kindred with all the faithful in Christ, and co-operated with all such in his Master's work. He was a man of prayer—believed much in it himself, and taught the people to prize and practice the same privilege. He died March 28th, 1856, after an illness of nearly two months. Grief spread through his parish with the rumor that he was sick, and deep grief pervaded the community when he was reported as dying. In lucid iutervals near his departure he testified a sure hope and calm confidence in God. He left behind him a widow with two little boys—too young to know that they were writteu fatherless. His grave,* in the Griggsville cemetery, is marked by a neat monument erected by his affectionate parishioners.

*I have visited that grave, and sought communion with the spirit of the dear departed brother, whose body sleeps beneath that monument. I never saw him in the flesh, although my predecessor in the pastoral office in Quincy. The memory of him is fresh and fragrant in that place. Said one to me, the other day, who sat beneath his ministry unconcerned in Quincy, whose home is now in Griggsville—"When I read that inscription on his monument—'Remember the words I spake unto you when I was yet with you'—I wept at the remembrance of his fidelity, and my thoughtlessness, and solemnly resolved I would henceforth lead a better life" The well-worn path to the grave is a witness that one who was beloved in his life, is not forgotten in his death. "He, being dead, yet speaketh."

One of the little boys, referred to above, Charles Edwin, followed his father to the better land, November 7th, 1862.

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members who were once connected with us. Thus the Lord permits our members, transferred to other fields of labor, to lay the foundations of many generations. If they be well laid, this is no small privilege surely—even if in so doing, we are called to suffer loss. This affiliation of membership should be an indissoluble bond of union with these sister Churches, which have sprung as it were, out of our loins. "For no man ever yet hated his own flesh, but nourished it and cherished it, even as the Lord, the Church. For we are members of His body, of His flesh and of His bones"—members also one of another.

year, during which time twenty-five united with the Church eighteen by profession and seven by letter, of whom eleven remain.

The present pastor, Rev. S. Hopkins Emery, was installed Dec. 12, 1855, with the following services: Invocation and Reading Scripture by Rev. Alexander B. Campbell, Mendon; Introductory Prayer, by Rev. Geo. I. King, Quincy; Sermon, by Rev. Julian M. Sturtevant, Jacksonville; Installing Prayer by Rev. Charles Peabody, St. Louis, Mo.; Charge to the Pastor, by Rev. Horatio Foote, Quincy; Right Hand of Fellowship, by Rev. Washington A. Nichols, Chicago; Charge to the People, by Rev. Edwin Johnson, Jacksonville; Concluding Prayer, by Rev. Wm. M. McCandlish, Quincy; Benediction, by the Pastor.

During this pastorate, one hundred and sixty-one have been received to the Church, of whom one hundred and eleven retain their connection.*

ECCLESIASTICAL PRINCIPLES AND RELATIONS.

To answer the inquiries of those who may be strangers to our polity, it is stated that this Church belongs to the numerous collection of Churches, not far from three thousand, known as the Congregational Churches of North America, planted originally by the "Pilgrim Fathers" of the "Mayflower," in 1620 in Plymouth Colony, and recently represented, a membership of three hundred thousand,

*Reminiscence of Deacon Keyes.—Several ministers and ministers' wives have gone out from this Church, of whom the following names occur to me: Rebecca Morgan studied at Oberlin, married Rev. C. S. Cady, who preached for a time at Barry, and afterwards in Iowa. Jane Ballard married Rev. John Rendall, Missionary of the American Board of Com. for Foreign Missions, to Madura, India. Elizabeth Ballard married Rev. Theron Loomis, now settled in Wisconsin. Maria Ballard married Rev. William E. Holyoke, of Polo, Ill. These sisters, daughters of Deacon Elijah Ballard, were all educated at the Mission Institute. Elizabeth Safford married Rev. Adin H. Fletcher, who went to India, as Missionary with Mr Rendall, but returned on account of ill health. Catharine Stoby married Rev. Mr. Jones, Missionary to Jamaica. Jane Stoby married Rev. William Shipman, Missionary. Celestia Brown married Rev. Silas Francis, a member of this Church, and both are living in Nebraska Territory. Mrs. Bethia Beardsley, wife of Rev. William Beardsley, was a member of this Church. Also, Mrs. M. G. Apthorp, wife of Rev. William P. Apthorp. Also, Mrs. Ann M. Nichols, wife of Rev. Warren Nichols. Rev. Joseph T. Holmes and wife, Rev. Alfred C. Garrett and wife, Rev Charles Burnham, Rev. William Mellen, Missionary to Africa, Rev. Geo. R. Moore, Rev. James A. Dunn, were also connected with this Church. To these may be added, Rev. Hiram P. Roberts and wife—and Rev. Ruel M. Pierson, if not a member of the Church, encouraged to enter the ministry, and aided in the preparatory course by the pastor, Rev. Mr. Turner, and its membership.

The above record is made that it may appear this Church has not been altogether neglectful of its duty in providing a ministry for the West.

in a National Council, in the city of Boston, consisting of nearly a thousand members. The religious faith of the denomination was expressed, with only one dissenting voice, on Burial Hill, in Plymouth, Mass., in the following words:

Standing by the Rock where the Pilgrims set foot upon these shores—upon the spot where they worshiped God, and among the graves of the early generations, we, elders and messengers of the Congregational Churches of the United States, in National Council assembled—like them acknowledging no rule of faith, but the Word of God—do now declare our adherence to the faith and order of the apostolic and primitive churches, held by our fathers, and substantially embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or re-affirmed. We declare that the experience of the nearly two and a half centuries which have elapsed since the memorable day when our sires founded here a Christian commonwealth, with all the development of new forms of error since their times, has only deepened our confidence in the faith and polity of those fathers. We bless God for the inheritance of these doctrines. We invoke the help of the Divine Redeemer, that, through the presence of the promised Comforter, He will enable us to transmit them in purity to our children.

In the times that are before us as a nation, times at once of duty and of danger, we rest all our hope in the Gospel of the Son of God. It was the grand peculiarity of our Puritanic fathers that they held this Gospel, not merely as the ground of their personal salvation, but as declaring the worth of man by the incarnation and sacrifice of the Son of God; and therefore applied its principles to elevate society, to regulate education, to civilize humanity, to purify law, to reform the Church and the State, to assert and defend liberty; in short, to mold and redeem, by its all-transforming energy, everything that belongs to man in his individual and social relations.

It was the faith of our fathers that gave us this free land in which we dwell. It is by this faith only that we can transmit to our children a free and happy, because a Christian commonwealth.

We hold it to be a distinctive excellence of our Congregational system, that it exalts that which is *more*, above that which is *less* important, and by the simplicity of its organization, facilitates, in communities where the population is limited, the union of all true believers in one Christian Church; and that the division of such communities into several weak and jealous societies, holding the same common faith is a sin against the unity of the body of Christ, and at once the shame and scandal of Christendom.

We rejoice, that through the influence of our free system of apostolic order, we can hold fellowship with all who acknowledge Christ and act efficiently in the work of restoring unity to the divided

Church, and of bringing back harmony and peace among all "who love our Lord Jesus Christ in sincerity."

Thus recognizing the unity of the Church of Christ in all the world, and knowing that we are but one branch of Christ's people, while adhering to our peculiar faith and order, we extend to all believers the hand of christian fellowship upon the basis of those great fundamental truths in which all Christians should agree. With them we confess our faith in God—the Father, the Son, and the Holy Ghost, the only living and true God; in Jesus Christ, the incarnate Word, who is exalted to be our Redeemer and King; and in the Holy Comforter, who is present in the Church to regenerate and sanctify the soul.

With the whole church we confess the common sinfulness and ruin of our race, and acknowledge that it is only through the work accomplished by the life and expiatory death of Christ that we are justified before God and receive the remission of sins; and through the presence and grace of the Holy Comforter, are delivered from the power of sin and perfected in holiness.

We believe, also, in an organized and visible Church, in the ministry of the word, in the sacraments of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through prophets and apostles, and in the sacrements of Baptism and the Lord's Supper, in the resurrection of the body, and in the final judgment, the issues of which are eternal life and everlasting punishment.

We receive these truths on the testimony of God, given through prophets and apostles, and in the life, the miracles, the death, the resurrection of His Son, our Divine Redeemer—a testimony preserved for the Church in the Scriptures of the Old and New Testaments, which were composed by holy men as they were moved by the Holy Ghost.

Affirming now our belief that those who thus hold "one faith, one Lord, one baptism," together constitute the one catholic Church, the several households of which, though called by different names, are the one body of Christ; and that these members of His body are sacredly bound to keep "the unity of the spirit in the bond of peace;" we declare that we will co-operate with all who hold these truths. With them we will carry the Gospel into every part of this land, and with them we will go "into all the world, and preach the Gospel to every creature."

May He to whom "all power is given in heaven and earth" fulfil the promise which is all our hope: "Lo, I am with you alway, even unto the end of the world." Amen.

PRINCIPLES OF CHURCH POLITY.

AS A DENOMINATION, WE HOLD THE FOLLOWING PRINCIPLES OF CHURCH POLITY.

1. The New Testament contains, in express precept, or in the practice of the apostles and primitive Churches, all the principles of Church organization and government.

2. There is but one spiritual order of persons in Christ's Church.

3. The officers of a particular Church are ministers, (called also, bishops, elders, and pastors) and deacons.

4. Each particular Church is vested by Christ with the right to choose its own officers, receive, discipline, exclude and restore members, and to regulate all its internal affairs.

5. Each Church is so independent of all other ecclesiastical bodies that they can exercise over it no judicial or legislative authority.

6. The acts of all councils and associations touching doctrine, church order and government, are advisory—not authoritative.

7. Associations are a rational means of that unity in principle and affection among Christians, prayed for by Christ.

8. Churches must withdraw fellowship from ministers or Churches that are unsound in doctrine, or disorderly in conduct.

9. We believe that credible evidence of conversion to Christ is a pre-requisite to membership in His Church.

ARTICLES OF CHURCH GOVERNMENT.

ARTICLE 1.

NAME.

This Church shall be called the First Congregational Church of Quincy, Illinois.

ARTICLE II.

MEMBERSHIP.

All persons may become members of this Church, who give credible evidence of piety, and who assent to the articles of faith and covenant adopted by this church.

ARTICLE III.

SUBJECTS AND MODE OF BAPTISM.

The subjects and mode of Baptism shall be left for each to decide according to his views of duty.

ARTICLE IV.

DECLARATION OF DUTY.

We consider it the duty of every member to attend punctually our weekly meetings* for prayer and worship, unless prevented by the providence of God.

We also consider it the duty of every member to give of his substance, as God shall prosper him for the advancement of the Redeemer's Kingdom.†

*The regular "weekly meeting for prayer" is on Wednesday evening. The hours for preaching and public worship on the Sabbath are in the morning at half past ten, and in the evening, commencing from 7 to 8, according to the season of the year.

†There is a regular monthly collection for some object of benevolence, on the first Sabbath of the month—not quite so often as the Apostle recommends (See 1 Cor. 16: 2) but if "every one lay by in store, as God hath prospered him, upon the first day of the week," there need be no lack, and "no gatherings," when the month comes round.

ARTICLE V.

MEETINGS FOR BUSINESS.

All meetings of this Church for business shall be notified two Sabbaths previous to the time appointed for said meeting, and the nature of the business to be transacted shall be set forth in the notice, and the wishes of a majority of the adult male members of the Church, in good standing, present at a meeting so called, expressed by their votes, shall be authoritative in all matters of business relating to the spiritual interests of the Church.

ARTICLE VI.

OFFICERS.

The permanent and temporary officers of the Church, shall be a Pastor, Deacons, a Prudential Committee, a Clerk and a Treasurer.

ARTICLE VII.

THE PASTOR—HIS DUTIES, SETTLEMENT, AND DISMISSION.

The Pastor, as soon as practicable, shall become a member of this Church. He shall have control of the pulpit and the exercises of public worship; shall discharge the duty of religious teacher in public and in private; shall ordinarily be the Moderator in the meetings of the Church; shall take charge in general of the spiritual interests of the congregation; shall administer the sacraments, and shall execute the discipline ordered by the Church.

In the settlement of a Pastor, the Church shall act by an Ecclesiastical Council, called in the usual manner, and such a Council shall be mutually called by the Pastor and Church to act upon the question of his dismission, when the Pastor shall desire it, or the Church or Ecclesiastical Society shall so vote in a meeting notified on the preceding Sabbath for that specified purpose.

ARTICLE VIII.

DEACONS AND THEIR DUTIES.—PRUDENTIAL COMMITTEE.

The Deacons, of whom there shall be not more than five, nor less than three, shall serve four years, or until their successors are chosen.

They shall aid the pastor in the celebration of the Lord's Supper—shall take charge of the Communion Service, and of providing

for the Communion Table; shall have the oversight of the poor members for visitation and relief; shall conduct the Church meetings in the absence of the Pastor or of any supply, and with six other members, to be elected annually, shall form a Prudential Committee, to examine and propound candidates for admission to the Church; to commence steps of discipline with unworthy members; to consult with the Pastor with reference to the spiritual interests of the Church; and to render him and the Church such spiritual service as may be within their power.

ARTICLE IX.

CLERK AND HIS DUTIES.

The Clerk shall keep a faithful record of the proceedings and acts of the Church, entering the same upon a book for future reference, which shall be submitted for revision and correction at the regular meeting for prayer preceding each communion Sabbath. He shall also keep a register of the Church members, with the date of their reception, and of their removal, and other similar particulars, and a record of baptisms, and shall make an annual report.

ARTICLE X.

TREASURER—HIS DUTIES.

The Treasurer shall receive the money contributed at the Communion Services, and disburse the same under the direction of the Deacons. He shall take charge of the contributions made to various benevolent objects, and pay over the same to authorized agents.

At the annual meeting he shall make a report of all his receipts and disbursements.

ARTICLE XI.

VOTING.

The manner of voting shall be by ballot in all *elections*, and on all important questions, when desired by any member of the Church present.

ARTICLE XII.

RECEPTION OF MEMBERS.

Persons desiring to become members of this Church shall meet with the Prudential Committee, (and such other members as choose

to be present,) who are charged with the duty of inquiring into their christian life and present religious experience, and by whom, through the Pastor, their names shall be publicly propounded on the Sabbath preceding their reception into the Church. The vote upon their reception shall be taken by the Church at their regular meeting for prayer preceding the Communion Sabbath,* and on that Sabbath they shall publicly assent to the Articles of Faith and Covenant of the Church.

ARTICLE XIII.

DISMISSION OF MEMBERS.

Letters of dismission to Evangelical Churches shall b given to all members in good standing who desire them; but, except in peculiar cases, such letters must be applied for within one year from the time of leaving. When a letter is requested, the Pastor shall give notice of the fact upon the Sabbath, and if no objection be made by any one during the ensuing week, the letter shall be granted. When objection is made, a vote of the Church shall be taken.

ARTICLE XIV.

RULE OF DISCIPLINE.

The rule of discipline in private offenses shall be the law of Christ recorded in Matthew 18: 15—17. In public offenses, every member cognizant of the same, shall be responsible for laboring to bring the offender to repentance, or, in failure of success, for communicating the case to the Prudential Committee. Every accused person shall receive a written copy of the specific charges against him at least ten days before the Church meeting in which his case is to be investigated.

ARTICLE XV.

UNREGENERATE MEMBERS, NOT SCANDALOUS—HOW DISMISSED.

Members of this Church entertaining settled disbelief of the Articles of Faith, or persisting in violation of their Church obligation, shall be amenable to discipline as for immoralities, and when reasonable christian effort to reclaim them fails, the Church will then

*The "Communion Sabbath" is the first Sabbath of the months of January, March, May, July, September and November. Such parents as feel it to be their privilege and duty to present their children for baptism, may do it on the Sabbath following the Communion Sabbath, or, if preferred, at the time of the Preparatory Lecture.

withdraw the watch and care promised on their reception, and their names shall be erased from the records of the Church.

ARTICLE XVI.

MEETINGS FOR DISCIPLINE.

The discipline of members may take place at any regular meeting of the Church without reference to Article 5th, and the action shall be binding.

ARTICLE XVII.

HOW TO AMEND OR REPEAL.

Two-thirds of the votes at any regularly called meeting of this Church shall be required to amend or repeal any of the foregoing Articles.

ORGANIZATION

OF THE

FIRST CONGREGATIONAL ECCLESIASTICAL SOCIETY,

QUINCY, ILLINOIS, MARCH 4, 1865.

WHEREAS, It has been determined by vote of this Church to form an Ecclesiastical Society for the purpose of transacting business connected with the secular interests of the Church, and such other matters as may properly come before it, in which members of the Congregation may participate in accordance with the provisions of the Constitution hereunto appended:

Now therefore, we, the undersigned, members of the First Congregational Church of Quincy, Illinois, do hereby unite together in the formation of such a Society, to be governed and controlled by a Constitution and such Rules and By-Laws as may hereafter be adopted, to which we pledge our support and obedience.

CHARLES HENRY BULL,
C. C. FISHER,
H. S. HYATT,
THOMAS POPE,
ALLEN COMSTOCK,
HARVEY P. PRENTISS,
JOHN HAYWARD,
GEO. ANT. ROBERTS,
ISAAC CATLIN,
E. K. STONE,
W. S. ELLIOTT,
CHARLES W. KEYES,
ENOCH COMSTOCK,
CALEB STORY, and others.

CONSTITUTION

OF THE

FIRST CONGREGATIONAL ECCLESIASTICAL SOCIETY,

QUINCY, ILLINOIS.

ARTICLE I.

NAME.

The name of this Society shall be the First Congregational Ecclesiastical Society of Quincy, Illinois, and its membership shall consist of all adult male members of the Church, and all other adult male persons, members of the congregation, who regularly contribute to the support of the ordinances of the gospel, in connection with this Church, and shall have been by a vote of two-thirds of the members of the Society, present at any regularly called meeting, admitted to its privileges.

ARTICLE II.

TRUSTEES.

There shall be three Trustees annually elected to hold the property and manage the pecuniary affairs of the Society, according to the laws of this State.

Said Trustees shall be subject, at all times, to a directing vote of the Society, and shall have no power to buy, or sell, mortgage, or transfer property without a specified vote of authority by the Society. The Board of Trustees shall make an annual report of their doings to the Society.

ARTICLE III.

TREASURER AND HIS DUTIES.

There shall be a Treasurer annually elected, who shall receive all money belonging to the Society, and pay out the same, and shall make an annual report of his receipts and disbursements.

ARTICLE IV.

CLERK.

There shall be a Clerk annually elected to keep a record of the proceedings of the Society.

ARTICLE V.

ANNUAL MEETING.

The annual meeting of the Society for the election of officers and the transaction of their appropriate business, shall be on the Tuesday after the 1st day of January, at 10 o'clock A. M.

ARTICLE VI.

SPECIAL MEETINGS.

Special meetings may be convened at any time by giving notice from the pulpit two Sabbaths previous, or by notice of the Trustees published three times in one of the daily newspapers of the city.

ARTICLE VII.

QUORUM.

Ten members shall constitute a quorum, but no sale, mortgage, or transfer of property shall be made except at a meeting which has been notified on two preceding Sabbaths.

ARTICLE VIII.

AMENDMENTS.

Any proposed alteration of these Articles must be stated in the public notice of the meeting before it can be entertained.

COMPACT

BETWEEN THE CHURCH AND ECCLESIASTICAL SOCIETY.

For the proper adjustment of the spiritual and secular interests and relations of the Church and Congregation, the following articles of agreement have been mutually adopted by a separate vote of the Church, and of the Ecclesiastical Society connected with it, and are placed by each, in its book of record, to be altered or rescinded, in whole, or in part, only in the same way.

ARTICLE I.

PRINCIPLE OF AGREEMENT.

All the spiritual interests and arrangements connected with public worship shall be under the exclusive control of the Church, and all the financial, and other secular interests and arrangements of the Congregation, shall be under the exclusive control of the Society. This shall be the principle or rule to determine all doubtful cases, and in accordance with which the succeeding articles are adopted.

ARTICLE II.

SETTLEMENT OF A PASTOR.

In the selection of a Pastor, a committee for the purpose shall be appointed by the Society, which shall report to that body, and when a candidate is approved by the Society his case shall come before the Church for action. If acceptable, the Church and Society shall unite in making arrangements for his settlement.

If the Church does *not* approve of the candidate, he cannot be settled.

ARTICLE III.

SACRED MUSIC.

The selection of Organist and Chorister, and the control of the sacred music, shall be vested in the Church as a part of worship; but the control of the salaries and other necessary expenses connected with the music, shall be with the Society.

ARTICLE IV.

SEXTON.

The appointment of Sexton, and fixing his salary, shall belong wholly to the Society.

ARTICLE V.

CONTROL OF THE HOUSE.

The control of the Church Edifice shall be with the Trustees, who shall not allow its use for other than religious services, or meetings connected with the great moral and benevolent movements of the day.

ARTICLE VI.

SUPPLY OF THE PULPIT.

Whenever the pulpit is vacant by the absence, or dismission of the Pastor, the Prudential Committee of the Church shall have charge of procuring a temporary supply, and the Trustees of the Society shall determine the compensation; but no person shall continue as a supply for a longer period than three months without a concurrent vote of the Church and Society.

FORM OF ADMISSION TO THE CHURCH.

Those who propose to unite by Profession, and who have been accepted by vote of the Church, (*See Article XII, Articles of Church Government,*) their names being called, present themselves, previous to the administration of the Lord's Supper, in front of the pulpit, when they are thus addressed by the Pastor:

BELOVED FRIEND, (*or, Friends*):

You have presented yourself, (*or, yourselves*) before God, His people, and the world, to make a solemn profession of your religious faith, and to take upon you the bonds of the Everlasting Covenant. We trust you have duly considered the nature of this transaction—the most solemn and momentous in which a mortal can ever engage, and that you are prepared, by Divine aid, to give yourself (*or, yourselves*) away, as a living sacrifice, holy and acceptable, to God, through Jesus Christ.

You will now attend to the

CONFESSION OF FAITH.

WE BELIEVE,

I. That the Scriptures of the Old and New Testaments are the Word of God, written by inspiration of the Holy Spirit, and are the only infallible rule of faith and practice.

WE BELIEVE,

II. That there is only one living and true God, the Creator, Preserver, and Governor of the Universe, and

that He subsists in a Trinity of persons denominated the Father, the Son, and the Holy Ghost, who are the same in substance, equal in power and glory.

We Believe,

III. That God governs all intelligent beings by law and motives, administering His government over this world under an economy of grace, and that the law of God is benevolent and good, and as a rule of life obligatory on all mankind.

We Believe,

IV. That man is a free and accountable agent, made originally upright, but through the fall of our first parents entirely sinful, until renewed by the power of the Holy Ghost.

We Believe,

V. That sin cannot be forgiven without atonement, and that Jesus Christ, by His incarnation, sufferings and death, made an atonement sufficient for the sins of the whole world, so that God may now be just while he justifies those who believe in Jesus.

We Believe,

VI. That the terms of salvation are a change of heart, including such repentance for sin as arises from love to God, and such faith in Christ as leads to a cordial submission to Him, and reliance on Him for justification, and that this change is secured by the Holy Spirit, through the truth, in perfect accordance with the laws of mind.

We Believe,

VII. That salvation is not of merit, but of mere grace,

through faith in Christ; and that all who believe are kept by the power of God, through faith unto salvation.

We Believe,

VIII. That obedience to the commands of Christ affords the only decisive evidence of Christian character.

We Believe,

IX. That any number of believers duly organized constitute a Church of Christ, the special ordinances of which are Baptism and the Lord's Supper.

We do also Believe,

X. That at the end of the world there will be a resurrection of the dead, both of the just and of the unjust, when all mankind will be judged according to the deeds done in the body, and when the wicked shall go away into everlasting punishment, but the righteous into life eternal.

Do you profess thus to believe?

BAPTISM.

The Pastor will first address those who unite by Profession, and who have been baptised in infancy, as follows:

You, who were dedicated to God in your childhood, in the ordinance of baptism, by your believing parents—do you now declare your personal acceptance of the same, and your belief that the regeneration thereby signified, has been wrought within you by the Holy Ghost?

Then to the others, the Pastor will say:

You, who trust that your hearts have been renewed, but who have never received the outward seal of the covenant, will now present yourselves for the ordinance of baptism.

When baptism has been administered to the unbaptised, the Pastor, (*addressing the Church*) says:

The following persons, (*naming them and the Churches from which they come*) have brought to us letters from various Churches, with which we are in fellowship, and their letters have been accepted by this Church, as a token of their sound faith, and acceptable christian character. They will, therefore, now take their places with these who have given their assent to our Articles of Faith, renewing their covenant with God, and entering into covenant with this Church, of which they have expressed a desire to become members.

When such persons have taken their places, the Pastor will address the whole company, saying:

Dearly beloved, you will now enter into a solemn

COVENANT

WITH GOD AND WITH THIS CHURCH.

In the Presence of God, His holy angels, and this assembly, you do now solemnly declare the Lord Jehovah—Father, Son, and Holy Ghost,—to be your God—the supreme object of your affections, and your portion forever. You humbly and cheerfully devote yourself (*or, yourselves*) to Him, in the everlasting covenant of grace, consecrating all your faculties and powers to His service; and you promise, through the assistance of His Spirit, so far as it lies in you, to promote the honor of His name, and the interest of His kingdom. You also promise to receive the members of this Church as your brothers and sisters in Christ—to walk with them in all the ordinances of the Gospel and to submit to the discipline required therein—to sanc-

tify the Lord's day—to live in regular attendance on the worship of God with this Church—on daily prayer and reading the Scriptures, and that you will by all means in your power promote its peace and prosperity, till by death or otherwise you shall be regularly dismissed.

Do you thus covenant and promise?

The Church will here rise, and the Pastor descend from the pulpit, when he will say:

We then, as a Church, do affectionately receive you to our communion, in token of which I, as the Pastor, extend to you the right hand of christian fellowship. (*Here the Pastor will give the right hand to each person, with such words as he may choose to add.*) We welcome you to a participation with us, in all the blessings of the Gospel, and promise to treat you with christian affection, to watch over you with tenderness, and to offer our prayers to the Great Head of the Church, that He will assist you in fulfilling your covenant vows. We, at the same time, promise to aid you, not only by our sympathies and prayers, but, if need be, by our admonitions. May the Lord help us all, lift upon us the light of His countenance, and give us an abundant entrance into his everlasting Kingdom, through Jesus Christ our Lord. Amen.

CATALOGUE

OF

SURVIVING MEMBERS, OCTOBER, 1865.

EXPLANATIONS.—Names of married ladies are marked by *Mrs.*, and follow those of their husbands, when both are members of the church. When the lady united with the church, previous to marriage, by another name, it is given in a parenthesis, that she may be identified, on the church records. L means, *joined by letter*; all others, by profession. *Ab.* following a name signifies, the person has been absent *more than a year*, and it is recommended to such, to remove their relation.

☞ The catalogue embraces *only* present members. If those who take an interest in the membership, will be careful to add new names, as they join, and mark those of members who die, or are dismissed, they need never be at a loss, as to the number and names of those with whom they have entered into solemn covenant engagements.

☞ It is recommended, to remember individual members of the church in special, earnest prayer, on the annual return of the date of their reception. Paul says in his letter to Philemon, (v. 4,) "I thank my God, MAKING MENTION OF THEE ALWAYS IN MY PRAYERS."

NAMES OF MEMBERS.	DATE OF RECEPTION.	REMARKS. *Here enter date of dismission or death*
A.		
Adkinson, Fannie Ann, Mrs., (Roberts.) (*ab.*)	1858, May 2.	
Ames, Loring, (*ab.*)	1831, May 28.	
Ames, Almira, Mrs., (*ab.*)	1833, Dec. 29. L.	
Anderson, John, (*ab.*)	1851, Jan. 5. L.	
Ashwood, Joseph, (*ab.*)	1845 Mar. 2. L.	
B.		
Badger, Rachel, Mrs., (Vanvooris.) (*ab.*)	1840, Mar. 1.	
Baker, Charles A., (*ab.*)	1859, Jan. 2. L.	
Baldwin, Agnes W., Mrs.,	1862, Jan. 5. L.	
Ballard, Ann, (*ab.*)	1842, Aug. 6. L.	
Barnum, Isaac W., (*ab.*)	1857, May 3. L.	
Barnum, Annette H., Mrs., (*ab.*)	1857, May 3. L.	
Baughman, George	1840, Mar. 1. L.	
Baughman, Sarah, Mrs.,	1840, Mar. 1. L.	
Berrian, Elizabeth, Mrs., (Anderson.) (*ab.*)	1851, Jan. 5. L.	
Bowers, Samuel J., (*ab.*)	1843, Mar. 26.	
Bowman, Jane,	1861 Sept. 1. L.	
Bradbury, Ann W., Mrs., (Huntington.)	1843, Mar 26.	
Brooks, Louisa Matilda	1865, July 23. L.	
Brown, Lucy, Mrs., (Rose.)	1844, July 12.	
Brown, Margarette Alice	1860. Apr. 29.	
Brown, Eliza, Mrs., (Wilson.)	1838, Mar. 25.	
Brown, Josiah Thomas,	1858, May 2.	
Bull, Charles Henry	1838, Mar. 25.	
Bull, Anna B., Mrs.,	1850, Jan. 6. L	
Bull, Margaret H., Mrs.,	1851, Feb. 28.	
Burns, Susan Adaline, Mrs., (Tyrer.)	1854, Apr.	

C.

Cady, Rebecca, Mrs., (Morgan.) (*ab.*).....1837, Nov. 29. L.
Cain, Mary, Mrs.....1854, Aug. 13 L.
Catlin, Isaac.....1858, May 2. L.
Catlin, Rebecca D., Mrs.,.....1858, May 2. L.
Channon, William.....1849, May 6. L.
Channon, Elizabeth, Mrs.....1849, May 6. L.
Clark, Franklin W., (*ab.*.....1859, Jan. 2. L.
Clark, Sylvia, Mrs., (*ab.*).....1859, Jan. 2. L.
Cline, William N.....1865, May 7. L.
Cline, Lois W., Mrs.,.....1865, May 7. L.
Comstock, Allen.....1841, June 6. L.
Comstock, Sarah J., Mrs.,.....1841, June 6. L.
Comstock, Enoch.....1841, June 6. L.
Comstock, Harriet, Mrs.,.....1841, June 6. L.
Comstock, George H.,.....1865, July 23. L.
Cox, Eleanor, Mrs.,.....1862, Jan. 5. L.
Crawford, Ann, Mrs., (*ab.*).....1858, July 4. L.
Cressy, Emma, Mrs., (*ab.*).....1835, Apr. 5. L.
Cruttenden, Frances, Mrs., ...1862, Mar. 2.

D.

Dixon, Israel .....1864, Sept. 18. L.
Dixon, Rosetta, Mrs.,.....1864, Sept. 18. L.
Dodge, Eben C., (*ab.*).....1860, Apr. 29.
Dulany, Sophia, Mrs., (*ab.*).....1848, Jan. 2. L.
Dustin, Mary, Mrs.,.....1852, Mar. 7.

E.

Elliott, William S.,.....1859, Jan. 2. L.
Elliott, Artheline, Mrs.,.....1859, Jan. 2.
Emery, Elizabeth, Mrs., (*ab.*).....1858, Jan. 3. L.
Emery, Samuel Hopkins.....1856, July 6. L.
Emery, Julia R., Mrs.,.....1856, July 6. L.
Emery, Virginia, Mrs., (Comstock.) (*ab.*).....1858, Feb. 7.
Emmons, Mary E., Mrs., (Brown.) (*ab.*).....1861, July 7.

F.

Felt, Peter.....1830, Dec. 4. L.
Felt, Charles (*ab.*).....1835, Oct. 1.
Fisher, Charles C.,.....1863, Jan. 4. L.
Fisher, Valeria W., Mrs.,.....1863, Jan. 4. L.
Fisk, William P.,.....1857, Mar. 1. L.
Fisk, Lucy F., Mrs., ...1857, Mar. 1. L.
Furguson, William M., (*ab.*).....1862, May 25. L.
Furguson, Elizabeth, Mrs., (*ab.*).....1862, May 25. L.

G.

Greeley, Esther S., Mrs.,.....1864, Sept. 18. L.
Green, Emma, Mrs.,.....1862, Mar. 2. L.

H.

Hayward, John.....1852, May 3.
Hayward, Mary C., Mrs.,.....1856, Sept. 7. L.
Herndon, Mary A., Mrs.,.....1864, Jan. 3. L.
Hilborn, Mary Jane.....1854, Apr. 23.
Holden, Mary E., Mrs.,.....1864, Sept. 18. L.
Hollowbush, John W., (*ab.*).....1856, July 6. L.
Holt, Ellen, Mrs.,.....1864, July 3. L.
Howland, Charles.....1838, May 19. L.
Howland, Charles H., (*ab.*).....1852, Jan. 4.
Humphrey, Alexander.....1840, Oct. 3. L.
Humphrey, Albert.....1840, Oct. 3. L.
Humphrey, Cyrus.....1841, June 6.
Hyatt, Harrison S.,.....1864, May 1.
Hyatt, Mary A., Mrs.,.....1864, May 1. L.

J

Johns, Elizabeth Ann, Mrs., (Campbell.) (*ab.*)1853, Dec. 11. L.
Jones, John T.....1865, Sept. 3. L.
Jones, Catharine J., Mrs.,.....1865, Sept. 3. L.

K.

Karnes, Ann, Mrs.,..... 1843, Mar. 26.
Kate, Joseph, (*ab.*) .....1838, Apr. 1.
Kate, Sarah Jane, Mrs., (Wilson.) (*ab.*).....1837, Nov. 15. L.
Kerr, William..... .....1861, Sept. 1. L.
Kerr, Marion, Mrs.,.....1861. Sept. 1. L.
Keyes, Willard.....1831, May 28.
Keyes, Charles W.,..... .....1860, Apr. 29.
Keyes, Lucy.....1850, May 3.
Keyes, Cornelia.....1854, Apr. 23.
Keyes, Sarah F.,.....1860, Apr. 29.
Kidney, Thomas..... 1864, May 1. L.
Kidney, Sophia Louisa, Mrs.,..... 1864, May 1. L.
Kimball, Charlotte T., Mrs., (Smith.).....1854, Apr. 23.
Kingsbury, Annette R., Mrs., (Brown.).....1854, Apr. 23.
Kraber, Augustus..... .....1838, Mar. 28.
Kraber, Henrietta, Mrs.,.....1838, Mar. 28.

L.

Lane, Adaline A.,.....1859, Jan. 2. L.
Langdon, Artemesia, Mrs.,.....1863, Sept. 6. L.
Langdon, Candace L., Mrs.,.....1860, Oct 28. L.
Laughlin, Franklin.....1862, July 6. L.
Layton, Christianna, Mrs., (Kintzle.) (*ab.*).....1850, Jan. 6.
Lean, Margaret K.,.....1857, Mar. 1. L.
Lewis, Meletia.....1852, Jan. 4.
Libbey, Harriet A., Mrs.,..... .....1863, Sept. 6. L.
Lilley, Jeremiah S.,..... .....1865, Mar. 5. L.
Lilley, Ann, Mrs.,..... ..... 1865, Mar. 5. L.
Littlefield, Eaton.....1840, Apr. 5.
Littlefield, Lydia, Mrs., (VanDoorn.).....1840, Mar. 1. L.
Lopas, Joseph.....1860, Apr. 29.
Lopas, Frances Mary, Mrs.,.....1860, Apr. 29.
Lyman, Maria, Mrs.,.....1847, July 16. L.
Lyman, Sarah, (*ab.*)..... .....1860, Apr. 29.
Lyon, Alanson, (*ab.*)..... .....1844, May 3. L.

M.

Manley, Edward O.,.....1865, Jan. 1. L.
Manley, Frances M., Mrs.,..... .....1865, Jan. 1. L.
Mayo, Elkanah C.,.....1860, Apr. 29.
Mayo, Angelina, Mrs.,.....1859 Mar. 6. L.
Montandon, Henry L., (*ab.*).....1833, Dec. 29, L.
Montgomery, Henrietta, Mrs.,.....1864, Mar. 6. L.
Moore, Almira, Mrs.,.....1860, Oct. 28. L.
Moore, Thomas W.,.....1860, Oct. 28. L.
Morris, Margaret A., Mrs.,.....1864, Mar. 6. L.
Morris, Charles.....1864, July 3. L.
Mount, L. Maria, (*ab.*).....1860, Jan. 1.

N.

Norton, Julia B. F., Mrs.,.....1861, Sept. 1. L.

P.

Parish, Joseph B.,..... .....1856, May 4. L.
Parish, Elizabeth, Mrs.,.....1856, May 4. L.
Park, Roxanna H., Mrs ,.....1865, July 23. L.
Paullin, Eliza, Mrs., (Turner.)..... .....1840, June 6.
Peckham, Peter W., (*ab.*).....1854, Aug. 13.
Perry, Joshua. .....1837, Nov. 29.
Perry, Susan, Mrs.,.....1837, Nov. 29.
Perry, Eunice.....1858, May 2. L.
Perry, Isaiah W.,.....1858, May 2.

Perry, Josiah John.....1860, Apr. 29.
Pine, Hannah, Mrs.,.....1861, July 7.
Pitt, William D., (*ab.*).....1854, Apr. 23. L.
Pope, Thomas. .....1858, Nov. 7. L.
Pope, Lucinda, Mrs.,.....1858, Nov. 7. L.
Pope, Thomas Edward..... .....1864, July 3.
Prentiss, Harvey P.,.....1847, July 16. L.
Prentiss, Sarah, Mrs., (Robbins.).....1835, Oct. 1.
Prescott, Anna J., Mrs.,.....1864, Jan. 3. L.

R.

Ramsey, Martha, Mrs.,..... 1840, Apr. 5.
Rankin, Sarah, (*ab.*).....1856, Sept. 7. L.
Reckard, William.....1835, Apr. 5.
Reckard, Semantha, Mrs.,.....1859, Jan. 2. L.
Richardson, Justin W.,.....1864, Mar. 6. L.
Robbins, Louisa Matilda.....1858, May 2.
Roberts, George Anthony.....1858, Mar. 7. L.
Roberts, Mary, Mrs.,.....1858, Mar. 7. L.
Robinson, Nettie, Mrs., (Lowell.).....1863, May 3.
Root, Amzi C.,.....1835, Feb. 1.
Root, Flavilla, Mrs.,..... .....1835, Feb. 1.
Rose. Margaret, Mrs.,.....1830, Dec. 4. L.

S.

Sartell, Mary M.,.....1859, Jan. 2.
Sellers, Frank H.,..... ....1864, Sept. 18.
Schaffer, [illegible]oline, Mrs.,.....1860, Apr. 29.
Shipman, [illegible]e, Mrs., (Stobie.) (*ab.*).....1840, Mar. 1.
Smith, Porter..... .....1840, Mar. 1. L.
Smith, Mary T., Mrs.,.....1840, Mar. 1. L.
Snow, Lucy K., Mrs.,.....1830, Dec. 4.
Snow, Henry K., (*ab.*).....1843, Mar. 26.
Sprout, Mary B., Mrs.,..... ....1864, Nov. 6. L.
Stewart, Laura S., Mrs.,. .....1855, Oct. 31, L.
Stewart, Josephine M.,.....1855, Oct. 31. L.
Stobie, James.....1833, Dec. 29.
Stobie, Mary ,Mrs., (Morrison.).....1835, Dec. 6. L.
Stone, Elbridge K.,.....1840, Mar. 1. L.
Stone, Jane, Mrs.,.....1842, Feb. 6. L.
Story, Caleb.....1854, Apr. 23.
Story, Mary Ann, Mrs.,.....1854, Apr. 23.

T.

Taylor, Emily, Mrs.,.....1854, Apr. 23. L.
Taylor, Emma L., Mrs.,.....1864, Sept. 18. L.
Towne, Ellen Elizabeth, Mrs.,.....1863, Nov. 1. L.
Turner, Avery.....1835, Apr. 5.
Turner, Hannah, Mrs.,.....1835, Apr. 5. L.
Turner, Edward.....1835, May 28.
Turner, Lucretia, Mrs., (Newhall.).....1843, Mar. 26.
Turner, Asa..... ...1843, Mar. 26.
Turner, Annie, Mrs., (Paullin.).....1858, May 2.

W.

Watson, Jessie, Mrs., (Ferguson.) (*ab.*).....1856, Sept. 7.
Watt, Mary, Mrs.,. .....1861, May 5. L.
Westgate, George W.,.....1850, Mar. 3. L.
Westgate, Matilda, Mrs., (Wallace.).....1858, Jan. 3. L.
Westgate, Laetitia.....1850, Mar. 3.
Westgate, Vesta.....1860, Apr. 29.
Wheeler, E. Brooks, (*ab.*).....1840, Oct. 3. L.
Wheeler, Edmund, (*ab.*).....1837, Mar. 25.
White, Alexander, (*ab.*)..... .1856, May 4.
White, Mary, Mrs., (*ab.*).....1856, May 4. L.
White, Thomas.....1856, July 6. L.
White, Mary, Mrs,.....1856, July 6. L.

Whitmore, Mary, Mrs., (Stobie,).....1858, July 4.
Willis, Helen D., Mrs.,.....1863, May 3.
Williams, Joanna, Mrs.,.....1850, July 4.
Winn, Charles H.,.....1859, Mar. 10. L.
Winters, Ebenezer, (*ab.*).....1813, Mar. 26.
Winters, Thomas.....1838, Apr. 1.
Winters, Sabrina, Mrs.,.....1838, Apr. 1.
Wood, Ann Jane, Mrs., (Wilson.) (*ab.*).....1838, Mar. 25.
Wood, Mary Ann, Mrs., (Holmes.).....1847, Sept. 3. L.
Wright, Susan, Mrs.,.....1863, Nov. 1. L.

SUMMARY OF PAST AND PRESENT MEMBERSHIP.

	RECEIVED By Letter.	By Prof.	Total		RECEIVED By Letter.	By Prof.	Total
1830, Dec. 4,	11	4	15	1848,	5	5	10
1831,	6	13	19	1849,	2	3	5
1832,	5	2	7	1850,	10	11	21
1833,	13	10	23	1851,	6	3	9
1834,	21	21	42	1852,	0	7	7
1835,	25	31	56	1853,	4	0	4
1836,	25	2	27	1854,	7	18	25
1837,	19	10	29	1855,	2	0	2
1838,	14	27	41	1856,	18	4	22
1839,	7	0	7	1857,	13	2	15
1840,	25	44	69	1858,	16	11	27
1841,	10	2	12	1859,	13	3	16
1842,	12	10	22	1860,	4	12	16
1843,	5	37	42	1861,	7	5	12
1844,	11	1	12	1862,	8	1	9
1845,	6	3	9	1863,	7	4	11
1846,	6	1	7	1864,	17	4	21
1847,	8	0	8	1865, (in part,)	11	1	12
During thirty-five years, received,					379	312	691
The number of those, whose church relation, in various ways, has ceased,							484
Leaving the number now in membership,							207

Of these, 80 are males, 127 females.

3 were members, at the organization, of whom	0	absent.
29 received during the ministry of Rev. Asa Turner, of whom	10	"
31 received during the ministry of Rev. Horatio Foote, of whom	9	"
3 received when the church were without a pastor, of whom	0	"
16 received during the ministry of Rev. Rollin Mears, of whom	4	"
1 received when the church were without a pastor,	1	"
11 received during the ministry of Rev. John D. Potter, of whom	2	"
2 received when the church were without a pastor,	0	"
111 received during the ministry of Rev. S. Hopkins Emery, of whom	20	"
207	46	

The names of the above, present members, are found in the preceding Catalogue.

☞ Let every member of the church attach a blank leaf to this Manual, at this point, and be careful *to enter the name* of every *new* member, with the date of reception, and thus know and bear in constant remembrance the membership of the church.

Supplemental to Catalogue.

Williams, Martha, received, 1865, Nov. 5. L.
Williams, Miriam E., received, 1865, Nov. 5. L.